



## To the Reader.

**I** Left out of *Fiat Lux* four of my longest Paragrafts, lest the book should be made thereby to swell into too a great bulk; which, if heaven had favoured another Edition, I would have had inserted; yet so, that the four titles of Item being removed, the number of Paragrafts might be still the same. These were Infallibility, Manhu, Confession, Indulgence. The first of these, moved by continual importunity of some friends, I here make publik: and say no more for it but only this; that although it walk alone, yet is it a true naturall part of my book, not at all augmented, nor any waies altered, and aims only at Peace and a right understanding with the self same spirit. If it must be seen, God speed it. I am the more willing to let it appear, becaus Infallibility is a great Cardinal Point of Religion, and yet it is, I think, utterly mistaken. At least if one side oppose what they ought not, the other defends what they need not; and if the one be ill, the other is I am sure not good. And so it proves to be *bellum ex utraque parte injustum*.

J V C.

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§. *Infallibility.*

**I** Found with my conversation with them, where ever I came, that nothing was more fixedly rooted in the hearts of Roman Catholiks, than a beleef of Gods *infallible* protection of his Church, both in indeficiency and truth, amongst the various both oppositions, incumbrances and troubles from without, and temptations, darkness and weaknesses within her self, even to the utmost consummation of the world. This, com what will com, fills their hearts with resignation, patience, faith and constancy on all occasions. They firmly beleev, what Gospel has told them, that the mystical body of Christ shall indeed be made conformable to her divine head, now and then afflicted, persecuted, scourged, mortified; but that again it shall interchangeably be honoured, in peace and glorious: so likewise, that it shall never either so totter by its own weakness, or lye so heavily opprest by any persecution, but that it shall recover and stand upright, by the power of his spirit, who is resurrection and life.

The Jewes before her face, the Pagans

round about her, nay Hereticks that go out of her sides, shall all of them exalt their oppositions and errours, against this holy and immaculate spous of divine Wisdom: But, as she shall not through her own frailty, so neither can she by any forrein violence be constrained, either to submit to errours, or sink under opposition; being strengthened and guided from heaven, against both intrinsick weakness and exterior violence, by the wisdom, love and power of him, who being himself almighty, all goodness, and all truth, promised ever to remain in spirit with her, to conduct her in all truth, and support her, so long as the world should last.

And this great prerogative and endowment of the Church of Christ, so peculiarly hers, that no state or polity upon earth besides herself did ever look for it, or so much as think of it, is called *Infallibility*: a blessing of heaven so excellent and glorious, that it renders the Church renowned and venerable, above all societies that are found amongst the sons of men; so ratified and constantly maintained in all ages, in despite of all power of darkness, that all nations have stood abasht at it; so singularly comfortable to her children, and frightful to her enemies, that these having by long active opposition even tired themselves, have at length in much amazement and reverence



rence acknowledged her majesty ; the other so acknowledged it, that by no passive opposition they could ever be tired. *Si deus nobiscum quis contra nos*, is the great word and strength and comfort, which renders Catholiks invincible. Christ hath promised so to protect and guide his Church, that the very gates of hell shall not prevail against her, Christ is God, God is infallibly true, and nothing can resist him, therfor the Church shall be infallibly protected: This is their argument, which he that can solve, must be subtiller than the Devil.

I communed with vulgar people innumerable, and many grave judicious men that walked in a region above the vulgar. And when I had don that, I perused ancient doctours, historians, spiritual men and divines of all ages, as many as I could meet with. And I perceived that they all believed and gloried in this priviledg of *Infallibility* promised to the Christian Church. It is the sense of their understandings, and joy of their hearts. By it they are quickned to a lively perseverance in their faith, and remain together in one flock, with all unanimity and peace. They live, they move, they dy by strength of this belief, in the bosom of that Catholik Church, from which neither life nor death, neither principallities nor powers, neither things present nor things to com, can ever remove them. If you ask  
them

them, why they believe the gospel to be true, why they acknowledg their own souls immortality, why the resurrection or any world to come, why the real presence, or power of absolution and baptism, notwithstanding so many reasons and arguments against it? they answer presently, The Church, whom by Gods blessing they have beleev'd and adhered unto, hath told them so; Christ said he would conduct his Church in all truth; and 'tis likely enough even to reason, that being God he should so preserv his own Church, which he planted and watered with his blood. And if this should not be true, all is at a loss; at as great a loss, as if Christ had never appeared amongst us: sith this way cannot fail, all others do; even the words of holy gospel it self are by voluntary interpretations eluded, and made to speak what every man pleases; and considering the frailties and darknes of mans understanding, they judg it more rationall to live by faith, than dy in incredulity; to follow that authentick and most solemn guide, which in the best reason we can use can never mislead us, than any private spirit of our own, which we find even in ordinary affairs, to delude us so grossly, that we are ashamed continually even of our own mistakes therein.

And truly, if the Church be not infallibly guided by som superiour hand in the truths of religion,



religion, three great and insupportable inconveniences would follow. First that Christ hath no more influence upon his sacred polity to preserv it, than have *Numa*, *Draco* or *Lycurgas* being dead upon the civil and ceremonious polities, which themselves founded while they lived; and consequently Christ must both be thought as meer a man as they, and his Church must onely stand, till revolution of time has put a period to it, even as it hath done to their and other such like polities and states. Secondly Christ should have been unjust, if his Church were not secured from errours, in obliging all men to an universal and indispensable obedience to her dictates. For if he do not so preserve her, that she shall not mislead or be misled, ther can be no just reason, why any one should be looked upon as a reprobate, or (as our Lord himself speaks) as a heathen and publican, because he does not hear a Church, whose voice may be erroneous, and the doctrin she propounds a falshood. Nor is it enough to say, that the Church may oblige, as other states do, to a submission and obedience, though she be not infallibly true: I say this suffices not. For she obliges, not onely to a negative submission, obedience, or non-resistance, but to a positive beleef; which also is so stated, when once a decision is made, that it runs into the beleef and practis of Christians,

ans, from generation to generation. Thirdly, because this hinge of Infallibility being once loosed, nothing can hang firm. The incarnation, resurrection, ascension of Christ, nay heaven it self, may be thought haply to be only som figur or moral trope, the sacraments a mystry of pomp, Gods providence and our own souls imortality a philosophicall conceit, nay religion it self a pious fraud, and the bible but another Alcoran.

The truth then is this: *Jesuo* the great espous of his holy Church, when he was to depart hence to the glory of his eternal father, from whom he had issued in all eternity, as his notional Word and wisdom, powred out the greatest comforts and sweetest promises, that could possibly issue from so much goodness and power, at his last adieu. Amongst the rest, this was one, that he would be ever present with the Church his virgin spous, both to comfort her in the adversities that should befall her, as necessary to make her conformable to the sufferings of her Lord and head, and direct her also in all truth for ever, against both the weakness of frail natur, and oppositions either of error or cruelty. So that she should never either fail or forfeit her faith in him, by vertue of the care and guidance of his good spirit, which by the link of charity should tye her inseparably to himself. This is his pro-  
mis



mis which he had also oftentime insinuated afore. The places in Gospell are so well known, I need not cite them. And hereupon the Church beleevs her self to be by the same God so *infallibly* protected, that she shall never fail either in her being, or in any of her truths once received, even untill the second coming of her Lord. And this is the *Infallibility* which Catholiks beleev and talk of; and is by those who, the easier to superinduce a reformation to their own liking, teach us, that the Church hath for many ages failed upon earth, and tainted her self with errours, unchristianly opposed.

But our Protestant Divines when they com to oppugne this *Infallibility* of the Catholik Church, speak so altogether besides the purpos, as they do almost in all other things, that a man, if he be not acquainted aforehand with the Philosophical Schools that be in Catholik countries, whose conclusions and results these men do oppose as parcels of Christian faith, would wonder what they mean or what they would have. And it may be, som of those who defend Catholik faith in *England* or other countries, may by their own inconsideration give the occasion. Whilst insisting too much upon their Philosophical dictats, they labour with too great earnestness to maintain sometimes even that, which is indeed not any faith

of Jesus Christ, delivered us by any gospel, tradition or council, but the meer dictats of their *Gamaliel*, at whose feet they have sat for som years, to hear, dispute and reply, for exercise and sharpening of their wits.

The *Infallibility* I have spoken of, which is inherently fixed in God above, and terminated upon his Church by his supreme goodnes infallibly protected, is a great article of Christian faith, acknowledged and firmly beleaved in all times and places of Christianity. But over and above this, whether ther be another *Infallibility* seated in the Churches breast, as some supernatural quality imprest by divine grace and power; and if ther should be any such quality, whether it be imprest in all the whole general council, who sit to steer the ship of the Church, purposely met together for help in som extraordinary tempest; or onely in the chief pastour and pilot: this if a man com once to ask, he finds all antiquity to be mute, and the hearts of all former Christians, utterly unacquainted with that philosophical subtilty, wherein faith is utterly unconcerned. But if any such curious inquirer shall go up to the schools in catholick kingdoms, there he may hear the question; which being besides faith belongs only unto them, nimbly agitated, discussed, and resolved *pro* and *con*, here one way, there another. Som will  
there



there hold , that *Infallibility* cannot be inherent in all persons , but only in the chief pastor, in order to the direction of the rest : Another, that it is only in the body of an authentick general council, over whom that pastor presides as head. But a third sort of divines there be , who unwilling in explication of faith to stray too far from it, deny any such accident or quality at all, and think it neither a safe nor prudent way too peremptorily to maintain it, lest that should in time be mistaken for faith, which is haply inconsistent with true philosophy. And I am of that mind too.

For what if it should happen , that ther be no such thing in nature as real accidents : a very probable philosophy , and one of the eminentest in the world, teaches ther be none. Surely then Christian faith linked to a contrary philosophy, if it should prove fals , must needs suffer prejudice. But if ther be accidents, what if such an accident or quality be proved incompatible to humane condition, nay to any created being, who is out of the state of beatifical confirmation : Might not all Christianity then be suspected , if ever any such quality should com to be asserted as part of it. And indeed it is already most unwarily maintained by som writers of this age, even amongst the articles of Religion : and with so much indistinction , that an ordinary reader would

verily think it to be som part of faith. What if the Pape himself be proved by several experiments, to be as liable both to fallibility and sin, as other men. And the altercations and feuds that be in counsels, how can they be conceived to stand with an intrinsical *infallibility* in their dictamens. Such an *infallibility* as is intrinsical and personal, neither doubts, nor disputes, nor wrangles, nor demurrs, nor needs any anxious inquisitions.

That one *Infallibility*, which is inherently fixed in God above, and objectively terminated upon his Church by his goodnes infallibly guided, which all the Christian world, by tenour of gospel and lively tradition hath ever beleaved, and no philosophy is able to confute, is as efficacious to the preservation of the Church of God, both in her truth and indeficiency, as any created personal *infallibility* can be. And to urg further a personal created *infallibility* amongst the articles of Christian faith, is to expose religion to needles and unanswerable doubts, and indeed not to defend faith, but opinion. The *Infallibility* which ancient Christians beleaved, and only thought of, is not intrinsical but extrinsical, adherent and objective, not subjective and inherent in the Church. It is Gods active guidance care and providence over his Church, which is his spous, and, (as St. Paul phrases it) his own mystick body,



body, passively led, conducted and guided by his spirit; and nothing els.

And to defend any other *Infallibility*, which should be intrinsical and inherent either in the Pope or any other man or men, amongst the articles of faith, however it may pass well enough in Academies of Philosophy, is that I may speak but sparingly, an unadvised action. By this means that which is faith indeed is quite neglected, and the Lady left forlorn, the handmaid is defended in her mistresses clothes. And yet she cannot be defended neither: and so both are lost. For how can any one be able to perswade an alien or unbeliever, that any man or men can be men, and yet intrinsically infallible. Is not *Infallibility* as high an impress, and as far beyond mans nature, as *Impeccability*? Can God make a nature impeccable: or does Christian faith teach us, that any grace of God renders meer man so impeccable, that he should never do amiss. And what is that vertue, that shall render any so infallible in this or that affair, that he shall not judge amiss. Som would think, that an Intellect infallible, might come in time, to make the will impeccable; and that an *Infallibility* in the highest things, might by degrees introduce an *inerrability* in others, if it were once intrinsically implanted in the spirit of a creatur. For there is no contrary quality to abolish that divine impression, nor  
any

any thing to be assigned which may obstruct its influence. If my eye were once intrinsically so elevated, that it could discern the inhabitants of the moon, if there be any there? surely I should be enabled by the same light, to perceiv many things upon the surface of the earth, and perhaps within it too, which now ly hid. When should this light of *Infallibility* be imprinted? this surely is worthy of consideration. Who perceivs any such thing within himself? or is it rather imperceivable: so that a man shall see infallibly, and not discern it. But how long doth this *Infallibility* last? all the life time of those that once have it? or only for som small time, and then withdrawn again, haply when the council is ended, and the doors shut up; as the raies of the sun then vanish, when the casement is interposed.

This piece of Philosophy may serv well enough, as I have said, in an Academy of wits, as apt there to gossip withal, as any other theorem of reason. But shall Christianity be therfor exposed to derision, and suffer infamy under the mask of this Philosophy, which is by some men unadvisedly obtruded upon the world in her name. Must Christians be bound to defend every extravagancy of a Pope, or every disorder of a council? He that infallibly guides the Church, can work good even out of these evils, and bring all to a happy end.

But



But if the Church be once thought infallibly to guide her self, then surely by such proceedings of men would the beleef of her infallibility be soon annulled. In the mean time the enemies of catholik faith exult and triumph in the advantage, that is given her adversaries by the very defence of it. They never write now adaves against the true *Infallibility*, which cannot rationally be opposed; but only against this forged one, which no faith has delivered, nor can any reason make good. And unwary catholik writers labour, som of them, the true *Infallibility* quite neglected, to defend only the philosophical one, to the scandal and prejudice of the other.

How this infallible protection of God and preservation of his Church may be rationally beleaved, notwithstanding the frailty and mutability of mans natur, the various opposition of so potent adversaries, and the exemplary change, desolation and ruin of so many goodly states and renowned empires of the world, which once flourished in all amplitude and glory, and are now either at an end or in their utmost decline, especially sith the Christian Church hath her ebbs and flowes as well as they, will not be difficil to declare, upon one supposal, which none that bear the name of Christian, will now deny me: and that is only this, *That Christ is God*. For if he hath promised

mised infallibly to secure his Church , and be himself God , he cannot but make it good. And that he hath promised it, is as evident as gospel can make it. But if the gospel be not true, the dispute is at an end , and Faith and Church too.

It might seem a work of more labour to show , how this extrinsecal *Infallibility* may suffice for the Churches conservation , whilst man upon whom it works, remains intrinsically mutable, and still liable both to natural and moral failings. If the Pope and council be not personally elevated by som supernatural indowment, why may they not either by frailty or conspiracy, teach errour, upon so many distracting circumstances as may occur. And why may not one part of the Church fail as well as another , and consequently all fail at last. But of this difficulty I make not much trouble, as I shall show by a familiar example.

Put case that God by som manifest appearing sign should make me know, that although the land were all pestered with theevs , who murder all they meet , yet that I might travel notwithstanding and walk abroad confidently, for that none of them , or any other upon earth, should ever hurt , molest or rob me all the dayes of my life. In this case and condition, although God should give me no internal extraordinary foresight, but leav me wholly to my



my self as I was before, yet would my preservation be as certain, as if I my self by my own personal insight through all events, conferred upon me extraordinarily, should provide for my own safety. I might chance to walk or travel by a hedg, where theevs lay on purpos to rob and kill, yet might they by a hundred wayes be diverted from that thought or work, through his providence that watches over me, while I passed by in safety. They might be weary of watching and withdraw to som refreshment or pastime, or fall into a slumber, or be in a serious discours, or moved at the sight of me, either think it pittty or not worth the labour to trouble me, &c. And would not this be as good, as certain, and as infallible, as any care I could take of my self, though never so much inerrable in my own spirit: I trow it would; and perhaps more. No light or foresight that may possibly be in man, can render him so secure, as such a shadow of the almighties protection.

And thus likewise shall Gods infallible providence over his Church, wherof himself hath given her full assurance, keep her as safe both from deficiency and errour, though she remain intrinsically unaltered upon that account, as surely and as universally, as if those that guided his Church under him were intrinsically exalted to a personal infallibility. Upon the

apostasy of one man or nation from the catholic body, another by that supreme providence may come in and submit to it: and more glory may accrew by this access, than was dammage contracted by the others fall. Coun- cels may differ, fall out and wrangle, and for some space exalt opinions or wayes, that are not consonant to God; yet the watchful pro- vidence that hovers over that abyss of waters, can, and if he hath so promised, will by wayes best known to himself, which be infinite and not to be dived into by man, even out of that dark confusion bring forth light: so that all things shall work at length to the good of Gods Church, which he hath so graciously promised to preserv. God may indeed use som intrinsecal motion in the hearts of som one or more, as he shall best pleas, who is in the midst of such as are in his name gathered together for the caus of truth and unity: but this is rather Christ himself than any quality of his; rather an actual concours than habitual im- press, and not tied to any one, but distributed at his pleasur, who out of the mouths of babes and infants, perfects sometimes his own will and prais.

This *Infallibility* then of Christs Church is extrinsecal and resident in God, who infallibly keeps and protects his flock, and not intrinse- cally inherent in any one man or men: and yet



is the Church as secure, as if she were infallible by the force of her own unerring act. This is faith, and beleev'd by all catholik Christians, & no parcel of uncertain Philosophy, nor liable to the many difficulties that overwhelm that other philosophical opinion, which may probably be fals: I am sure it is no faith, nor any least particle of religion. Our Lord promised *infallibly* to protect his Church: but he never promised to make any man *infallible* in it, or personally inerrable in his judgment. And a Christian may with as much joy and security follow his guides and pastours, whom God hath assured him he will so conduct in all truth, that they shall not mislead his flock; as if the same pastours directed and led their sheep by their own personal intrinsick foresight, providence and knowledg, without any such conduct. And the Pope and council may as full and truly be looked upon as an unerring guide, by vertue of this exterior providence, watching over his Church in all those wayes he hath prescribed them to use, as either he or they could be so esteemed for any intrinsical infallibility, if any such were possible.

And thus the Pope is said indeed to be infallible, when he speaks *ex cathedrâ*, that is to say, *in confessu seniorum & presbyterorum ecclesiae*, in a general council assembled together for the peace and quietnes of the Church, up-

on the rising of ſom extraordinary tempeſt either by heresie or other opposition. For then is Jeſus Chriſt beleev'd to ſit inviſibly in the ſtern of that ſhip, to guide it with thoſe viſible pilots in its right way: And the Pope and councils and all their decrees eſteemed ſo infallible and ſure, that from the deciſion of ſuch an aſſembly is no appeal; but he is look'd upon, that will not acquieſce thereunto, as a publican and heathen. And that this way and method was chalked out by Jeſus himſelf in ſuch caſes to be uſed, is not onely manifeſt by the proceedings of the Church, theſe laſt thirteen hundred years, wherein counſels have been continually aſſembled in the Catholik world upon ſuch occaſions, eighteen general ones, and more than a hundred national and provincial in ſeveral places, but by the very practis of the apoſtles while they remained together in *Paleſtin*, where our book of Apoſtolicall Acts ſpeak of no leſs than ſix or ſeven ſeveral meetings of theirs in that little ſpace, and for aught I know they might convene many times ſeaven. Whereas others that are not catholik dare not call a council, though there be never ſo much diviſion amongſt them, not beleev'ing in their heart that Jeſus Chriſt is amongſt them to bring them to unity, and aſſuredly knowing that none will yield to another, and that there is no power in any ſuch convention to oblige them.

THESE



These few words of mine, which I think are plain enough exprest, may suffice to answer many hundred pamphlets, books and papers, written against this subject of the Churches *Infallibility*, which I see none of them, who write against it, som in prose and som in vers, do themselves so much as understand. Nor can they have, if it be but rightly understood, any one word to say against it, unless they will deny the gospel.

This doctrinal point of the Church and councils *Infallibility* I find it learnedly stated, resolved and confirmed, by *Franciscus à S. Clara*, a learned divine amongst Catholiks, who though he be a very great School-man, yet in his usual discretion he ever warily distinguishes, when time requires, true Christian faith from opinions of scholastick theology. In his *Systema Fidei* he thus speaks.

*Supponendum primo non posse probari à priori scilicet à causis intrinsecis, &c.* “ First, saith  
 “ he, we must know and suppose, that coun-  
 “ cels cannot *à priori*, or from causes intrinse-  
 “ cal, be proved to be infallible; either from  
 “ the matter or form of councils; as man by  
 “ his form is said to be risible; from matter  
 “ corruptible. The matter or material part  
 “ of councils is only so many men met toge-  
 “ ther, who if they be never so many are still  
 “ fallible, and in their judgments defectible.

“ This

"This needs no proof: for the very nature  
 "of man demonstrates it. Neither can their  
 "concours unto any one place render them in-  
 "errable: for the place can neither sanctify  
 "nor confirm in faith. Nor can any argument  
 "of intrinſick infallibility be deduced from  
 "the form or formall part of the councell,  
 "which is their gathering together in the  
 "name of Chriſt. For ſuppoſing, that ſuch  
 "a divine form of Chriſts aſſiſting power be  
 "really amongſt them, yet can they not ther-  
 "for gain an intrinſick infallibility. For a  
 "form takes not away the ignobility of the  
 "matter; for that were not to inform but de-  
 "ſtroy it: and while the matter is corruptible,  
 "though the form be otherwiſe, yet the com-  
 "pound ariſing of both, muſt be corruptible  
 "too, as it is in man. So that whiſt men are  
 "men, however they be elevated by their be-  
 "ing aſſembled in the name of Chriſt, they  
 "will ever be fallible, intrinſically fallible.  
 "Hereupon all divines teach that God cannot  
 "make man ſimply and abſolutely impeccable  
 "of himſelf. *old illuſion*  
 "We muſt know and ſuppoſe ſecondly, that  
 "although the vertue of Chriſt or, which is  
 "the ſame thing, Chriſt himſelf or God do  
 "ſpecially concurr with men conciliarly con-  
 "gregated, by way of an efficient cauſe; yet  
 "are they not therfor rendred intrinſically  
 infal-



“ infallible unto the intended purpos. For the  
 “ effect and result of truth to be deduced, and  
 “ the manner of deducing it ; in this way of  
 “ causation, must be determined by the more  
 “ debile and weaker caus, which if it be finite  
 “ and natural, can never by its own intrinsick  
 “ power with any concurrence reach a super-  
 “ natural effect inevitably. This is evident  
 “ both in the concours of God with all second  
 “ causes, where the effect is ever finite, not-  
 “ withstanding that infinite concours, even as  
 “ the manner of producing is also finite ; and  
 “ also in conclusions of ratiocination , which  
 “ being deduced from premises of two differing  
 “ natures, do ever follow the weaker part : so  
 “ in our case the second caus being defectible,  
 “ as all men conciliarly congregated be, can-  
 “ not be able to deduce indefectibly from oc-  
 “ cult premises an infallible verity. For every  
 “ action of man is defectible, as man himself is  
 “ intrinsically errable. Nor can his action by  
 “ any superiour concours becom substantially  
 “ altered. Nor is a supernatural concours  
 “ more prevalent to a supernatural effect, than  
 “ is the natural concours of God to a natural  
 “ effect, which we see with our eyes not to be  
 “ so evenly carried on in nature, but that, not-  
 “ withstanding this natural concours of God,  
 “ deviations and monstrous births do often  
 “ happen. We may adde to all this, that a  
 “ gene-

“ general council and all the whole Catholik  
 “ Church, in what state or condition soever it  
 “ be supposed upon earth, is but still a created  
 “ being, and must therfor needs be defectible  
 “ in its actions and intrinsically fallible.

“ But lastly we must know and beleev, that  
 “ men conciliarly congregated in the name of  
 “ Christ for the guidance of his Church, of  
 “ whom they are appointed overseers under  
 “ him, and by whom they are peculiarly assist-  
 “ ed for that end, shall never *actually* erre in de-  
 “ ducing necessary rules of faith and truth, by  
 “ former principles received : And this by rea-  
 “ son of *divine promis* made by our Lord to his  
 “ Church, of conducting her in all truth, even  
 “ for ever. But never *actually* to fail, and to  
 “ be *intrinsically infallible* are two things. This  
 “ then is the final determination, That the cer-  
 “ tainty of councils and the latitude of that  
 “ certainty, is not to be gathered simply from  
 “ the natur of councils or of the Church, but  
 “ from the promis of God, which although it  
 “ be extrinsical, yet as far as the promis goes  
 “ it is most certain. Thus speaks that learn-  
 ed man.

And I am confident this piece of catholik  
 faith, so soon as it is rightly understood, will  
 be justified even by those, who have hitherto  
 persecuted and fought against it, under the at-  
 tire of a philosophy they could not like of,  
 haply



haply not so much by their own fault, as theirs who speak them faulty. For the simplicity of faith in this point, I find it generally now a-daies not so much as heeded. But they spend the nerves and sinewes of all their whole strength, in an opposition and defence of a School-philosophy. Infallibility, the *personal* infallibility of the Pope, that is all the busines of dispute: which why it is opposed, I can well enough understand; the opinion is enough improbable, and welcom to those, who rejoyce in any scandal against the catholik Church: but why it should be maintained, and maintained amongst faith, and for faith, it is not so easy to discern, unles the abettors of that opinion should be resolved to make their philosophy to pass for faith, to expose religion to contempt, to keep people out of the Church, and offend those that are within it. We know what befell those men who returning from Canaan, did so affright the Israelites with their story of great giants there, that none had any longer mind to move forward, or approach that place. I say no more. But we may be assured, and by experience find it true, that this intrinsical Intallibility is a giant; it is such a bugbear, that it affrights people from approaching a religion, wherof they think that improbable doctrin to be any part. And many such offensive giants are exposed to the view and

hearing of people now adayes , of purpos, a man would think, and love of scandal. The faith is here neglected, which no man can rationally oppose ; and in place thereof is an opinion exalted, which no man can prudently defend ; except it be in an Academy, for exercise of wit and learning.

Yet by the way it may here be noted, that those Anticatholiks, who oppugne-intrinsick infallibility in the Pope, maintain it in themselves. Their writings, their words, their gesture bewray their heart. They speak, they write it all of them, that they are assuredly in the truth, they fight, and kill, and dy for it. And no man can prosecute anothers error unto death, if he suspect his own truth. And the question indeed is not, whether ther be any such thing as personal *Infallibility* ; but, in whom it is. All the whole Puritan body, divided now into three or four sects of Presbyterian, Independent, Anabaptist and Quaker, would not for their opinion, have forfeited their loyalty, disturbed our peace, and depopulated our kingdom, as lately they have don, if they had thought they might themselves be haply in an error. Such actions as these sufficiently speak their thoughts. Their interior conceived *Infallibility* shooted out first into words, as little buds and blossoms of their mind ; then into leaves of books and writings, and



and lastly, into the fruit of tumultuous actions. First they said, they had the truth with them, and pure truth, and certain truth and only they; then they wrote it, and condemned *ex tripode* the whole world besides themselves of error; and lastly by their actions no less than those of war and blood-shed they maintained it, unto the death and utter ruin of their neighbours. And now we have enough. What the bud would not make out, the leaf may; and if the leaf suffice not, the fruit will show the tree to be no other than this *wilding* of Infallibility. They are all infallible, and will not be moved so much as to moderation; so infallible that nature civility and grace which speak nothing so much as resignation and peace, must for that infallible either truth or falsehood of theirs be trampled under foot. It is indeed the words of *Martin Luther*, but the thoughts of all his followers; "I pass not if  
 " a thousand *Austins*, a thousand *Cyprians*, a  
 " thousand *Harry Churches* be against me, &c,  
 " *Scire volo quod in posterum non honore hoc am-*  
 " *plius dignabor, ut sinam vel vos vel ipsos ange-*  
 " *los de cælo, de mea doctrina judicare.* Neither  
 " angels nor men shall judg of my doctrin, but  
 " I my self will be judg both of men and an-  
 " gels too. And this infallibility of theirs must  
 either be personal or none.

But truly if personal Infallibility be any where upon earth, it is as likely to reside in him, who for so many hundreds of years hath been looked upon as chief pastour of Christianity, as in *Tom Taylour*, or *Samuel Smith*. And with more reason may it be acknowledged in a general council, met together from the face of the Christian world to conferr what they had received, and decide busineses of religion by their tradition and gospel, than in any petty convention of Presbyterians or Quakers ; and as much in the Roman as any Protestant Church. And he that judges a foregoing Church out of which himself sallyed, and condemns her of error upon this principle, that *All men are lyars*, as all of us have don, he does in one and the same breath as much disable his own pretended truth, as diminish anothers, and even whilst he is judging condemns his own censure, since he is but himself a man and a lyar that sayes so. If ther be no infallibility, let no man presume either to exalt himself or depress another. “ Inexcusable thou art, O man, saith good *S. Paul*, “ who ever thou art that judgest. For in the “ very thing thou judgest another thou condemnest thy self. For even thou who judgest, “ doest the self-same things. And are you sure, you that condemn the Roman Churches  
 infal-



infallibility, that you are your self in the right: If you say, No; why do you then so peremptorily condemn her. If you be sure and certain of it, then is ther an Infallibility owned, at the same time it is oppugned. And to whom it should more probably belong, coms to be a new question. They have age, let them speak for themselves.

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FINIS.

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